

what is in Professor Longfellow's paper, how we mistake hisolicy, has increased, instead of elevating, or even raising his own higher ethical and personal standard, is the very fact of proposing it. The "educating" effects of the policy he advocates is in the downward course we have already described.

News of the Day.

THE METHODIST EPISCOPAL GENERAL CONFERENCE—ACTION ON SLAVERY.

WEDNESDAY.—The meeting for proposing up the resolution in the M. E. Church at Buffalo, until the last hour, should be considered the last great step in the history of public slavery.

Buffalo, May 11, 1850.

—The meeting of the General Conference, now in session, of the Methodist Episcopal Church, has come to a close.

Resolutions passed.—After a long and earnest discussion, it was voted to call a meeting of the Society of Friends, at the meeting, to consider the proposed resolution.

It was voted to propose Dr. Thompson on the same side.

Mr. Seward's resolution, which was introduced and then referred to a committee of three, was passed, and the full time allowed him. His speech is considered by all, to be the most eloquent and impressive of the session. At the close of his speech, a vote was passed to move the motion.

Mr. C. C. Colton, of the ministry, and Mr. Hill, of the ministry, voted.

As the name Mr. Cowles of Iowa, introduced a resolution, that after Messrs. Hunter of Virginia, of the minority, and Kingsley, of Erie, of the majority, shall have spoken, the vote shall be taken on the third resolution in the majority report, without further debate.

Mr. Cowles' motion was carried, and the motion, if made previous to five o'clock.

The resolution was adopted—127 to 45—and the Conference adjourned till two o'clock.

Upon re-assembling, Mr. Hunter proceeded to sum up for the minority, succeeded by Mr. Kingsley who made the closing argument for the majority report. Both gentlemen spoke well.

Mr. Durbin then moved to take from the table, the substantive motion he had some days ago.

It was taken from the table and rejected.

Numerous amendments were offered and rejected, one directing the Bishops to submit the new chapter proposed, to the Annual Conference, and the Presiding Elders to the Quarterly Conference, was lost—145 to 61. Another, that the old chapter in the Discipline stand as it is, and the chapter to be before the Conference, be put into the pastoral address in the Journal of the General Conference, was lost—131 to 60.

An amendment dearing the chapter simply advisory, was lost.

At five o'clock, the main question on the adoption of the new chapter in the Discipline, in the place of the old one, was voted, and the new chapter was adopted—154 to 57.

There has been so much anxious expectation in respect to the carrying of this measure, so much earnest debate, pro and con, on its adoption, and so determined opposition made, that the public will naturally be led to think that an important event has taken place, that a great change has been made, and as an important step of anti-slavery reform taken.

But it will be found no such is the case, for such is not the fact. The new chapter as it is, is allied, but an amendment of an old one—in which, while the holding of slaves is placed on the same as goes with the "bearing and selling of men, women, and children, with an intention of enslaving them"—the main tenor of the measure, as explained by Dr. Thompson, is to prohibit the importation of slaves into the country, and to prohibit their holding for the purpose of "bearing and selling them"; and if what they would be, is tangible proof, the implication of the new and substituted chapter is unmistakable and overwhelming.

The point is, is "bearing and Slavery" so interwoven with the old chapter, that

Q. What will be done for the extirpation of slavery?

A. We will do what we can, as far as our power and the good of the cause will allow us to do; which will be, to do all we can to expose the wrongs of the slaves, and to endeavor to effect their freedom.

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